

Service, they went to the foot of the hill and built a new house there. This place is called *Sibuti*, on account of a certain bamboo, called "buti" by the Dayaks (=Malay muti), which grew there in abundance; and the present village of Quop now occupies this site.

S'Mara was appointed Pengara and in his time the Mission station was founded at Quop by the Rev. Chambers (circ. 1860). This Pengara was succeeded by *S'Nganyah* who was made Orang Kaya. *S'Jaun* succeeded him as Orang Kaya and was himself succeeded by *S'Ngirin* who was appointed by Mr. Maxwell at Quop. (The usual custom being for the new Orang Kaya to come to Kuching to receive his appointment). He was succeeded by the present Tua Kampong *S'Diboi*, who has not yet been made Orange Kaya. There have thus been six "chiefs" of Quop since its foundation (1840-50).

[From notes supplied by the Revd. Ah Luk, of the S.P.G. Mission, Quop.]

An Insect Omen.

Dr. Haddon* has published a list of the "Omen Animals of Sarawak" and in it mention is made of some insect omens observed by the natives of Sarawak. I give the following note as it is not mentioned in his list.

I happened to be asking a Sea-Dayak (one Pengulu Ayoom of Busong, Rejang), the Dayak names for some moths which I was showing to him in the Museum. He pointed to some humming-bird hawk-moths (*Macroglossum* spp.) and said they were called "buia babi," explaining the name thus: if one of these moths came into a Dayak house and was caught, they would tie a piece of string to it and then throw it down the stairs of the house; if then it fell with a kind of a thud it would be regarded as a good omen and they would certainly get a pig that day; but if it made a kind of crackling noise, it would be regarded as a bad omen and a pig-hunt was certainly of no use that day. According to the Dayak this was the only kind of moth that could be used for this omen, although I showed him several drawers containing many different kinds.

**Head-hunters, Black, White and Brown*, by A. C. Haddon, Sc. D. F.R.S., 1901, pp. 384-385.

It has often been noticed that the Sea-Dayaks have a far richer vocabulary of natural history names than have the Malays and that individual Dayaks have a more accurate knowledge of, and greater power of discrimination between, the different forms of animal and plant life with which they are indeed virtually brought up. In connection with this, it may be of interest to record that the Sea-Dayaks, besides using the general name of *klabembang* (*kabumbang*) for butterflies and moths, have the special name of *k'sulai* for the skipper butterflies (*Hesperidae*) and, by some Dayaks, for the swift-flying swallow tails (*Papilioninae*) as well. (The rich vocabulary of natural history names compared with that of more civilized neighbours has of course been noticed in many other primitive races besides the Dayaks, but illustrations of it are always of interest because the primitive daily merges into the next grade of the less primitive and so on along the dull marches of civilisation to the eventual complete extinction of all these little traces of *natural** man).

J. C. MOULTON.

Trengs.

The Trengs were once a large and powerful tribe, probably at one time spread over that portion of the interior of Borneo where the big rivers, Rejang, Baram, Limbang, Kayan and Koti rise. Their descendants in Sarawak relate to-day how the Trengs once lived in the head waters of the Limbang, Madihit, Tutau and Baram.

Carl Bock gives an account of some he met in Dutch Borneo, and among other things he notes that they are addicted to cannibalism.† Ling-Roth‡ barely mentions

* *Natural* in the highest and best sense of the word, i.e., man conversant with all the ways and beauties of Nature, through long and intimate association with Nature herself, *not* by means of a knowledge obtained through the devious paths of literature.

† *The Head-Hunters of Borneo*, by Carl Bock, 1882, pp. 131-136, 210, 214, 218, 221-222.

Mr. Bock's statement about cannibals is severely criticised by Messrs. Bampfylde and Brooke Low in the *Natives of Sarawak and British North Borneo*, by H. Ling-Roth, 1896, Vol. II., pp. 222, 223. The only "proof" of cannibalism that I came across among the Tabuns, was the presence of a *human finger-nail* attached to some charms on the belt of a Tabun chief!—J. C. M.

‡ *Loc. cit.* and Vol. I., p. 37.